

# The Presbyterian

## R. B. Kuiper

His own preaching exemplified what in his classes he called an "ideal homily" — the orderly treatment of a single theme derived from a passage of Scripture. His life followed a similar pattern. It magnified one central theme: the glory of the sovereign God. The infallible Word was his meat and drink. His focus was ever upon Jesus Christ as the only Savior of God's elect. The fourscore years of divine allotment embraced a breadth of service in the sphere of the kingdom that left a notable heritage to the praise of his Lord.

Born in the Netherlands, R. B. Kuiper came to the United States at the age of five. After graduating from the University of Chicago and receiving his M.A. from the University of Indiana, he attended both Calvin and Princeton Seminaries. These years prepared him for a calling that, like most of his sermons, had three main headings.

The first was a preacher. His seventeen years in five Michigan pastorates from 1912 to 1929 by no means terminated the opportunities that came throughout his life to preach the Word. He had the gift of making the profound simple as he proclaimed the whole counsel of God. He preached with all his might, his whole being vibrating with the emphasis with which he punctuated his points. His messages came from a heart with a passion for making plain God's revealed truth. For him there was no conflict between love and truth: his preaching demonstrated the thoroughly biblical notion that the love of God is shown in telling men the truth of God. He heralded that truth with the

aim of calling forth a response of faith and love in obedience to the gospel of God's reconciling grace in Christ. He was a preacher to "warm the cockles of the heart"—to quote one of his favorite phrases.

Professor's Kuiper's second career was as an administrator and teacher in three institutions of higher learning. He taught Systematics one year as a member of Westminster Seminary's original faculty in 1929-30 before serving a three-year term as President of Calvin College. Returning to Westminster in 1933, he remained for nearly twenty years as Professor of Practical Theology, until his first "retirement" in 1952. He continued to be held in high esteem as Professor Emeritus of that institution. Then for several years he headed Calvin Seminary until he "retired" once more in 1956 as President Emeritus.

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Professor Kuiper on the occasion of his visit to Westminster in 1963, when he delivered the Commencement address.

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# The Presbyterian GUARDIAN

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EDITOR

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## R. B. Kuiper (from the cover)

A third area of significant contribution encompassed and outlasted the other two—that of a writer. While yet a pastor he had written *As to Being Reformed* (some wondered if the initial R of his name didn't stand for that word he loved so well!). "R.B."—nearly everyone called him that—was a frequent contributor to the *Presbyterian Guardian*. A series of articles written originally for these pages from October 1947 to February 1952 later appeared in a widely read book, *The Glorious Body of Christ*. Many of his sermons and addresses have been printed. More recently he wrote *For Whom Did Christ Die?* and *God-centered Evangelism*. It is reported that he was at work on another book to be called *The Bible Tells Me So* until shortly before his death on April 22.

Participants in the funeral service in Grand Rapids, Michigan were the Rev. Messrs. John Mulder, Edward Heerema, Edmund Clowney and John Galbraith. He is survived by his wife, Marie; a daughter, Mrs. Edward (Marietta) Heerema of Bradenton, Florida; a son, Dr. Klaudius Kuiper, D.D.S., of Wayne, Pa.; six grandchildren and three great-grandchildren.

While his earthly life has come to its appointed close, its conclusion, like that of all who are in Christ, will yet reach its glorious climax in the day of resurrection, when the living Savior shall return in power and great glory. "Then shall be brought to pass the saying that is written, Death is swallowed up in victory." Therefore we sorrow only as those who share a certain and blessed hope through Jesus Christ our risen Lord.

R. E. N.

## EDITOR'S MAIL BOX

Dear Sir:

As a minister in the Reformed Presbyterian Church, Evangelical Synod, I am most appreciative to receive each month's *Guardian*. Reading of the blessings of our sovereign God upon your (OP) churches causes my heart to rejoice. I especially enjoyed "The Overly Prickly Church" in the March issue. Mr. Mitchell's honesty and candor in pointing out areas of definite improvement in his own denomination demonstrates the obligation we all have in acknowledging our weaknesses.

Because the doors of the church are as wide open as the breadth of the gospel, our churches have both inherited and evangelized a generation influenced by the one-sided emphasis of fundamentalism and the orderly system of dispensationalism. To such as these—as well as to those with no real prior knowledge of Bible matters—we must minister and educate in the Reformed faith. And this takes time, for ingrained ideas and clichés are not overcome in a moment.

This generation forms a prickly challenge for a church strongly committed to the Reformed faith. All of us must desist from living in a cloud and from thinking our church purist. For as long as any semblance of anti-thesis remains in the world, we shall have to struggle to preserve and pass on the faith once delivered. Let us pray for God's will in uniting us in this great task!

ROBERT H. COUNTESS  
Covenant College  
Lookout Mountain, Tenn.

## Conn

(from page 56)

cated by the Church's leaders, made it difficult if not impossible for the Church to be generous towards new approaches to biblical and theological study. . . . With these men leading the movement, conservatives have properly been highly skeptical about what has been meant by the goal of "Unity in the church."

One or two instances of questionable practices on the part of the Central Committee have also been noticed by conservatives in the country. When publicity first began appearing, large public announcements in the press carried the names of missionary and national representatives on the Central

Committee in either a regular or honorary position. Several missionary and Korean names were said to have appeared without the approval or even the knowledge of the named person. One missionary, the Rev. Bruce F. Hunt of the Orthodox Presbyterian Mission, was much disturbed by this use of his name without either formal request or permission given, especially in view of the theological convictions of other members of the Central Committee.

## Dilemma of the Conservatives

Sad also to see was the pain mirrored in the debate of Korea's strongly conservative denominations who were deeply sympathetic towards the evangelistic goals of the campaign but just as deeply reluctant towards the theological liberalism reflected in so many of the Central Committee's members. In many cases, the denominational decision to support the campaign or not was made with much prayer and heartache. Interestingly enough, rather conscientious support for the program came from many leading pastors and churches connected with the Koryu group of the Presbyterian Church. Long associated with the Orthodox Presbyterian and Evangelical Presbyterian Missions, the Koryu group made a rather surprising decision. Many of its leading men apparently served on the Central Committee.

In the same connection, the Hapdong group of Korean Presbyterians was much more negative towards the program. Apart from local or area support, it offered little assistance in the wider program of the Central Committee. This Hapdong group represents approximately 34 percent of the Protestant population of Korea, a rather sizeable block of opposition. Leighton Ford's remark that "all church groups (except one ICCC aligned body and a few splinter groups) have been able to join in a common project" seems a little far-fetched to this writer, in the light of this one body's rather adamant refusal for full cooperation. It is a sad state of affairs when the church must be forced into the position of choosing either evangelism or faithful testimony to Christian doctrine.

Another question comes out of the Korea crusade. It is undoubtedly the same question that may be troubling those praying now for the Billy Graham crusade in London, England later this year: Will the results last?